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WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXIV.—1909

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

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WOMAN'S WORK

Vol. XXIV. JULY, 1909. No. 7

GROSS receipts reported by the Women's Foreign Missionary Societies and Boards for 1908-9 are as follows:

Philadelphia	$179,013.36
Chicago	123,603.01
New York	103,050.82
St. Louis	26,145.11
San Francisco	21,010.37
Portland, Oregon	7,907.49
	$460,730.16

WE have the word of an eye-witness that Secretary Speer arrived safely in Bahia, Brazil, and, with his traveling companion, was anticipating a three-hundred-miles ride muleback.

On June 5, Mrs. J. G. Touzeau died at Denver, Col., where she and her husband had gone to the General Assembly. Her missionary service was in Colombia, S. A., and covered twenty years. Devotion was the motto of her life. We sympathize with her deeply bereaved husband. To her we can say, We joy in your joy!

WE go to press as the Council of "Churches which hold the Presbyterian system" is about to convene in New York. Two of the delegates delightfully addressed the Conference just closed: Sir Alexander Simpson of Edinburgh and J. C. Gibson, D.D., of Swatow.

THROUGH Conference week, nearly fifty under appointment to service abroad were present and also, as usual, representative missionaries who are at home on furlough. Among the welcome faces, we saw Miss Annie Montgomery and Miss Holliday, Dr. Mary Niles, the dynamic A. A. Fulton, and Miss Milliken, who have already given twenty-five years or more, and will all soon return, to their life-work. The entire order of services maintained the standard of the best in past years. The Women's Boards were gracefully represented by Miss Alice Davison of New York. An automobile ride through the city streets and a yacht trip encircling Manhattan Island were provided for the missionaries by the kindness of Mrs. John Crosby Brown and Mrs. John S. Kennedy, and they will never be forgotten by the happy participants. The prettiest feature of the splendid banquet given by the Presbyterian Union was a surprise sprung by Dr. Halsey. As Rev. Eugene P. Dunlap, D.D., concluded his speech, the Secretary read, from a private letter, a beautiful tribute which Dr. Dunlap paid his wife who has shared his labors through thirty-four years in Siam. Mr. Chas. W. Hand followed with a few appropriate words and a bouquet to Mrs. Dunlap. The cheer which rang through Hotel Savoy was both in honor of these dear servants of God, and of the Christian home.

NEWSPAPERS have published the fact that two missionaries of the Southern Presbyterian Church have been summoned to trial for libel, by officers of a rubber company in the Congo. The basis of the charge against Dr. Morrison and Dr. Sheppard is the phrase "*chartered* company" used in a mission publication, instead of "concessionary company"—a mere quibble. The appointment of the trial at a place nine hundred miles from Luebo, and at a date when, on account of low water, they would be obliged to travel by caravan and to be absent from their Station for six months or so, is more than a quibble; it looks as if aimed to kill. The State Department at Washington has sent a request to the Belgian Government to change both the date and place of trial. It would repay one to send ten cents to Nashville, Tenn., and get a copy of *The Missionary* for June, in which the whole subject is made plain—besides, that is always a good magazine.

AS an outcome of the revival in Nanking, some seventy students in the University have voluntarily offered themselves for the ministry of the Gospel. At Weihsien also, one hundred and four men of Shantung College and twenty-five academy students have similarly dedicated their lives. This occurred, Mrs. Chas. K. Roys informs us, during a week of meetings which were devised

by the students themselves, and were specially influenced by the "manly appeal for whole-hearted surrender to Christ," made by a Chinese pastor, an influential alumnus of the college. Mrs. Roys points to the pressure upon Christian men to enter secular professions which offer six times the salary of the pastorate; to the fact that not a man has gone into the ministry from this college for five years and only five or six in a decade; and that these volunteers have organized in a band so as to uphold one another in their purpose.

IT is encouraging to hear of a body of candidates at Nanking and Weihsien to meet the dearth of ministers in China. We do well to remember them in our societies this month—the sifting process before them, the opposition, the course of preparation which is necessary before any of them can be ordained.

SOME of the Moslem students in Syrian Protestant College, Beirût, bound themselves with an oath neither to attend again a compulsory religious service nor to leave the College, and the eighty-eight Jewish students joined the movement. Their attitude could be no surprise, in a time of such extraordinary ferment in Turkey. The strike was settled by allowing students, who wished to absent themselves from worship, to go at those hours into another room where a member of the Faculty occupied them with something useful; this arrangement holds only to the end of the academic year. Eight students quietly left. The College nobly reaffirms its position as a Christian and missionary college, while showing consideration for a fanatical people.

LITTLE Guatemala Mission is happy in the acquisition of two instruments for increasing its usefulness: The gift of $1,000 from Mrs. Albert Keep of Chicago will much enlarge the medical work in charge of Dr. Mary Gregg; a one-horse power printing press, which is run by electricity at a cost of $2.00 per month, has been provided by voluntary offerings and, already, has printed a small hymn-book, two editions of the monthly mission paper, *The Messenger*, in Spanish, and tracts. But one other small press is circulating evangelical literature in Central America.

DECADE year in Philippines Mission Ten thousand communicants, in the churches; over twelve hundred added last year.

FOR two years, the Ellinwood Bible Seminary at Manila has embraced the Methodist as well as Presbyterian Mission. Of fifty-three students last year, forty were Methodist, eleven Presbyterian, and two United Brethren. The first class was graduated: six men for the ministry of the Gospel.

THE American Bible Society has published the New Testament in four languages of the Philippine Islands, the Gospels and Acts in a fifth, and has the manuscripts ready in a sixth tongue. It has not yet attempted the dialect of the Mohammedan Moros, a few of whom are said to be willing to listen to the Word of God.

CEBU Station Report for 1907 closed with a martyr's death, the friar whom the court pronounced responsible was again placed in charge of a Roman Catholic church. Nothing further was heard of the case until *Silliman Truth*, in April last, printed the following statement:

"The case of Perez, the Spanish friar of Santander, Cebu, who was sentenced by the Court of First Instance to 17 years 4 months and 1 day imprisonment for his connection with the killing of a Filipino member of the Presbyterian Church, has been affirmed by the Supreme Court."

"As you all know," said Mrs. McCandliss, in the meeting, "our China waters are full of pirates and smugglers" —and many faces showed surprise.

"DID they get Joseph out of prison this morning?" asked a Laos woman who, for once, had missed family prayers in the missionary's home.

THE Mission for Japanese on the Pacific coast, in charge of Dr. E. A. Sturge, opened another school and preaching hall in the Japanese quarter, San Francisco, last September; rent, furnishings and incidental expenses were met by Christian Japanese. The third church of this Mission has been organized and, of eighty-nine members added last year, sixty came on confession of faith and baptism. Alternate services at San Francisco are conducted in English.

Missionaries in Hainan Island and the Philippines

AND POST OFFICE ADDRESSES.

Direct all letters for Hainan, China, *Hoihow via Hongkong* (except send letters for Kachek direct *via Hongkong*).

HAINAN, CHINA.

Mrs. H. M. McCandliss, Hoihow.
Mrs. Wm. M. Campbell, Kiungchow.
Miss Alice H. Skinner, "
Mrs. J. Franklin Kelly, Nodoa.
Mrs. J. C. Melrose, "
Mrs. Frank P. Gilman, Kachek.
Miss Katherine L. Schaeffer, "

PHILIPPINE ISLANDS.

Miss Clyde Bartholomew, Manila.
Miss Theresa Kalb, "
Mrs. John H. Lamb, "
Mrs. James B. Rodgers, "
Mrs. Geo. W. Wright, "
Mrs. Elizabeth M. Brinton, Iloilo, Panay.
Mrs. J. Andrew Hall, " "
Mrs. Chas. A. Glunz, " "
Mrs. D. S. Hibbard, Dumaguete, Negros.
Mrs. W. H. Langheim, " "
Mrs. Geo. Dunlap, Cebu, Cebu.
Mrs. Fred'k Jansen, " "
Mrs. Chas. R. Hamilton, M.D., Laguna, Luzon.
Mrs. Robert Carter, Leyte, Leyte.
Mrs. Roy H. Brown, Albay, Luzon.
Mrs. Chas. N. Magill, Tayabas, "

In this country: Mrs. Paul Doltz, 1706 E. 24th St., Minneapolis, Minn.; Mrs. Jas. A. Graham, *en route* to Cebu; Mrs. L. B. Hillis, care Dwight H. Day, 156 Fifth Ave., New York; Mrs. P. W. McClintock, Keoknk, Iowa; Mrs. W. O. McIntire, 906 McCullough St., Baltimore, Md.; Miss H. Montgomery, 106 W. 58th St., New York; Mrs. C. H. Newton, Palmyra, Mo.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Life in the Philippines

For the white man, life in the Philippines is a parable of the life of the Christian in this world. He is in an unfriendly environment. All the wells of the land are polluted and, unless he drinks the water that comes down from above or that has been purified by fire, he will be weak and sickly. He must wear a helmet to evade the "stress of the noontide—those sunbeams like swords!" or he will be weary and discouraged, as the Christian is who does not let his helmet of salvation protect him against the fiery darts of the wicked one. He must seek to breathe the upper air, for all manner of ills lurk in the lowlands. The prince of the power of the air is always after him. There is a paralyzing lethargy seeking to enslave him. Microbes and germs warranted to be specially virulent hide in everything. On hearing the story of Elijah fed by ravens, our little daughter said, "I suppose he could break off the parts where their bills touched the food, so he would not get any microbes." Talking about the woman of Samaria, she said "The Lord told the woman not to drink the well water, but He would give her distilled water." Often when I start off for the dispensary with Dr. Graham, leaving a Filipino boy to wash dishes, I plead the ancient promise, "I will rebuke the devourer for your sakes," feeling that we need protection from cholera germs and amœbæ as much as Israel ever needed it from locusts or grasshoppers. Sometimes I have even thought the prophecy of Isaiah, "The fire causeth the waters to boil to make Thy name known to Thine adversaries," may have in it some foreshadowings of missionary life in the tropics, where *tubig binukal* (boiled water) is an important factor in our continuing to live to make His name known.

A CEBUAN COUNTRY HOME.

The family prosperity is augmented by their wayside "shop" in the foreground.

In spite of all these foes to body and soul, life to the medical missionary is distinctly worth while. Every morning there await him dozens of sufferers whom, by the grace of God, he can help both physically and spiritually. Often they take away gospels and leaflets from the dispensary as eagerly as they take their bottles of medicine, and we know that God's Word will not return unto Him void. Very often he lets us see how it has accomplished His purpose. Juan-

ito, who was hopelessly blind, was not discouraged from coming day after day to the dispensary, although he had been told that he would never see, for he heard about the "true Light which lighteth every man"; and at last he went to his home town saying, "Although my eyes are still in darkness, there is light in my soul." Old Angel, the leper, who knows there is no cure for him and that sooner or later he must go to Cullion, the leper island, comes very often to hear about the heavenly country. Procopio, the opium victim, realizes when he is cured that he has been saved to serve, and now he is an earnest Christian and a deacon in the church in Cebu city. Old Tiana, who had an ulcer on her leg for twenty years, finds that it heals almost magically when it is properly washed and bandaged, and she decides to be the doctor's laundress permanently. She hammers his garments with a stick and removes all his buttons, tears his wife's waists, gets betel nut stains on the table linen, borrows money, and is dismissed every little while; but she returns every week to work, and one admits after all that she is turning "Ah, slowly, toward the light" from the Egyptian night of Romanism.

COUNTRY BIBLE CLASS, BADIAN DISTRICT, CEBU.

The old man is father or grandfather of every one in the group. Other men were out harvesting corn who, otherwise, would have been photographed also.

For the Filipino, his palm-fringed Islands with patches of banana groves everywhere seem a very comfortable abode. The Filipino was made for the tropics and the tropics for the Filipino. He need take little thought for food or raiment, and generally he does not toil much. His tiny nipa dwelling looks like a playhouse, with his brownie babies rolling around like so many puppies. Yet some of us know this is a "weary land" even for him, until he knows the "shadow of the great Rock." His Rock is not Christ but Peter; a wooden Peter at that, arrayed in crimson velvet and carried around in a procession with the keys in his hand, always accompanied by a sickly looking white rooster, so that some of his worshipers seem to think he is the patron saint of the cockpit. In Cebu the Saviour is known best as a little black image called *Santo Nino* which demands many gifts and whose feet the people may kiss once a year. San Antonio protects from fire. San Roque will keep away cholera, if one gives him enough presents. Between the Filipino and all these worthies, there is a wicked priest whom he acknowledges to be wicked but whom he fears exceedingly, believing that, by virtue of his office, even the most heinous priest has the power to keep him out of Heaven by denying him the last sacrament when he comes to die.

And yet in America they ask us, "Why do you need to go to the Philippines? Those Islands were Christianized long ago." Christianized—while the Word of God is a forbidden book? When servants of the Romish Church search houses for it and tear it in pieces, casting it into the street? Christianized—when evangelists are put in prison for preaching the Gospel, and women and children are stoned for listening? Christianized—when every few weeks the streets are filled with the barbaric pa-

geantry of a procession in honor of some image to which the people are expected to bow down? Christianized—when American school teachers are at this day forbidden to give a copy of the Scriptures to a Filipino, even in their own homes or in his home?

Lilian Holmes Graham.

A CANDIDATE FOR ELLINWOOD GIRLS' SCHOOL, MANILA

The following letter is from one of the girls whom I intend to receive. It shows the circumstances in which her family live, and they are rather well-to-do. They have a house of hard wood, instead of bamboo, and three rooms and kitchen, instead of only one room. I refused to receive her as a free pupil because I thought her father could afford to pay a part of the cost of her board. I know that the statements in the letter are true. Dalmacio has a scholarship at Silliman Institute and requires but little money.

Clyde Bartholomew.

MAUBAN, Tayabas, P. I., June 10, 1908.

DEAR MAM: I have received your letter and I have known what were on there.

Oh, mam, I am very sorry that my father could not pay such quantity which you told us. For he said that how can he give p. 10 every month, for he just earn 25 *pesos* every month ($12.50). But in that money where we get all the things we (a family of six.—C. B.) have to use, and one more: he has to send some money to Dalmacio. We have a great bashfullness to express you our poorness, but we did this as a sob. My father said that he is very sameful to tell you how much he could pay, but as you ask him, he is asking you if you might permit him to pay only four *pesos*. He said that these p. 4 is yet hard for him to find, but he will try to do the best he can if you will permit.

I will close this hoping that God will help us in all the works we have. We are waiting your order.

Respectfully yours,

LUCILA A. JUGUETA.

Influence of Silliman Boys on Negros, P. I.

There is no better vacation for those who are engaged in school nine months of the year than an itinerating trip; the change from the routine of classroom and meeting the boys in their best clothes, to going into their homes and getting close to the simple life as they live it, is exhilarating. Our ten days' itinerary was to Guijulngan, a town eighty miles north in our province, for the purpose of dedicating a chapel which the people have been building for more than a year. We anchored a mile away from shore on the darkest of dark nights with a sea none too well behaved; our small boat stuck in the mud a long distance out, but we could see on the shore a bright bonfire and a group of white-clad Silliman boys who had planned this welcome. Men waded out to carry us on land in the novel way they have; they gather us up in their arms, much as they would a baby goat, and we hang about their necks with a grip that we feel every minute is going to loosen and give us a sudden cold bath. However, we were all safely landed and the groans of the carriers were not so much from their heavy burdens as to elicit a few extra cents from the Americans for the privilege of so dignified a landing.

Our royal entertainers planned everything for us. We were taken to the home of a brother of one of the students and ushered in with the usual formal expression, "The house and all its belongings are at your disposal"; this we found to be literally true, for the family had moved out bag and baggage and left us a neat house of four rooms all for ourselves. Four houses were similarly prepared for pastors and friends. We had carried mosquito nettings and a jar of boiled water with us, but we found beds, having narrow slats of wood for springs, with brand-new nettings (though it is the only place in the Islands where a mosquito is not to be found), and we were assured that boiled water was provided! It would be a bit of foolishness, even a grave offence, to carry American food in this province, for everywhere we find Silliman students who give us the best they have, the whitest rice they can get and a can of milk for our coffee if there is a Chinese shop in town. This is idyllic itineration you will say, and I agree with you. Hospitality and the Filipino go hand-in-hand and, if they offer us the best they have with many expressions of shame for its poorness, you can imagine how much greater chagrin we often feel on account of the estimation in which we have held some student. Perhaps he is at this very moment heading the list of those who, each

year, must be told they cannot return to Silliman Institute because they have not passed examination. But after accepting such entertainment in the home, the missionary cannot show such cruel ingratitude as to tell the hopeful father that his son has miserably failed.

For the most part, however, it is on these trips that we begin to appreciate results of our classroom work and Christian teaching, for a Silliman boy is looked upon as a leader in his town. He is not only distinguished in his pueblo by his neat, manly appearance (wearing shoes is accepted as a sign of progress in the Philippines), but as the promulgator of progressive and sane ideas. Frequently he is the first to carry portions of the Gospel to his people. Though school had been closed only three weeks, we learned on this trip of some baptized boys who had gone home and started a movement against gambling among the workmen on their sugar plantations. At another place two students have organized a Sunday-school, and one man told us that if we would send one of these to preach, the people would build a chapel. At a third place six boys who were baptized this year, the first in their community, tell us there are one hundred and twenty persons near their home, who have enrolled their names as Protestants and ask for an evangelist.

FIRST PATIENT AT MAASIN, LEYTE, P. I.
Embryo nurses' training school in the corner.
Robert Carter, M. D., divided his first year in the Philippines between Dumaguete and Maasin and treated a total of 3,710 patients.

Similarly, evangelical work was opened in this particular town of Guijulngan by two students who were the very first baptized in the Institute in 1902. They continued in school three years, each vacation conducting services at their home; later the pastor would visit the place and receive fifty or more church members each time, who had become converted through their preaching. These young men developed into good speakers, and ever since that time have been doing evangelistic work, receiving no remuneration unless outside their home town. At Annual Mission Meeting this year, the elder of these was ordained, the first Filipino pastor in our province; his brother is now preaching here in Dumaguete, and studying preparatory to ordination next year.

There are about five hundred members in that congregation and their chapel has been built entirely by donated labor and materials. The majority of members are simple, ignorant people from the mountains, who had no money but unanimously set apart Thursday of each week as the day to work on the chapel building; boards for floor and benches were cut from the hills, sawed by hand laboriously and carried down long distances. Many of the people live six to twelve miles away, and come in on Saturday to attend C. E. Meeting and remain over Sunday. The women bring a little ground corn, and perhaps a clean dress tied up in a homespun handkerchief, which they balance on their heads for arms and backs are needed for the babies.

It had been announced weeks in advance that two American pastors, their wives and children, were coming for the dedication; besides, invitations had been sent to members at Cebu and Iloilo, and, for one whole week, everybody gave up work and came in to enjoy the grand times. The entire town appeared to have gone over to the Protestants. Meetings were held for women every morning and general preaching services every afternoon; the chapel was crowded all the time. Every evening groups would gather to sing; many who could not read would follow line by line from memory, and hit the proper note only at the summit of the scale. After an hour or two of this, suddenly some one would

say, "Let us pray," and a prayer-meeting would follow. The Visayan language is considered very poor in vocabulary, but it must be rich in expressions for prayer, for the Filipino can pray unceasingly; ten to twenty minutes is an average length and they do not use vain repetitions either.

A grand *fiesta* was arranged for Saturday. At 2 A. M. we were wakened by the rebellious goats and pigs which were selected for the barbecue. One cow, four goats, pigs and chickens without number, were roasted, stewed and fried, and fully four hundred people enjoyed the grand banquet. We had white tablecloths, napkins and three changes of plates. Again it was the Silliman boys who served and had largely arranged.

Saturday afternoon we had a preparatory service and Sunday, March 21, was the great day and climax of the week. Morning service began at 8, and continued indefinitely, including the dedication proper and ordination of four elders and four deacons. They had been elected in good Presbyterian order and the people were filled with pride to have their own officers in the church. So many people thronged the chapel that they had to sit in relays and, if perchance a mother left her seat with a crying baby, she never got it again, for there were at least three people trying to occupy her place. Afternoon service began at 2 o'clock and we left at 8—six hours—and if we had had a thermometer, I am sure it would have registered around 95°, for no air could enter or escape because of the crowds in the windows. There were seventy-three baptisms, among them twelve men who had come twenty miles and begged to have one of the students go home with them to teach during vacation; a number of members from the non-Christian mountain tribes, who possess only one name, were also baptized, besides about thirty babies. We had arranged special music, but the chorus of babies carried off the honors for volume and perseverance. They ranged in age from two weeks to three years, and the poor things who had been used to wearing only nature's smile were most uncomfortable in the new, gay dresses they had to endure on this occasion; if mothers could not get red, pink or lavender dresses, their babies were wrapped in gayly bordered bath towels.

The services closed with celebration of the Communion, the new elders officiating. The reverence and simple sincerity of these people is admirable. On Monday morning hundreds of mountain people, feeling that it had been a blessed week, started back with new courage to the miserable little shacks which they call home, for was not this fine little chapel all their own, and had they not come to a new day in their Christian experience?

The same evening our boat arrived, on its return trip, at Dumaguete and we took up our commonplace duties again. The handsome new addition to our building is to be ready for the opening of school in June and then we shall be able to receive five hundred boys. Applications are coming in rapidly and most of them read, "I will enter Silliman," etc., so it is another rather unpleasant duty to choose and reject these ambitious "will enters."

(*Mrs. D. S.*) *Laura Hibbard.*

A Ghost Wedding

Did you ever hear of a ghost wedding? I never did till the other day.

Years ago a little girl was betrothed to a Chinese lad. The money was paid to the parents, the feast was eaten, and all things seemed propitious, but later the lassie sickened and died. Some years passed and the lad having grown up was married to a young wife. In place of "wedding bells," firecrackers and incense sticks were offered to the gods.

Lately came news of sickness in this family. The bridegroom came to the father of the little girl who died so long ago, saying "The spirit of your daughter is beginning to make trouble in my family, and you must pacify the spirit. You must use some of the wedding money, which my father paid you many years ago." So in a few days, a red paper wedding chair, paper trousseau, paper furniture, firecrackers and incense sticks were all prepared, and the father with his oldest living child, a boy of seventeen, started for the ghost wedding of the sister who died so long ago. On their

way they stopped at every wayside shrine and burned incense; on arriving at the home of the "bridegroom" a feast was given, firecrackers were set off, paper clothes, red chair and incense were burned, and the family was left happy, in the hope that the spirit had been propitiated.

Can you realize what these superstitions mean in the heart of the brother of the ghost bride? He has been in our school several years. He reads, talks and writes English. "You know I do not believe in it," he said, "neither does my father, but he must either pay back a good sum of money or have these foolish ceremonies."

Will you not, friends in America, add your prayers to ours that God will drive out these dreadful superstitions? More money is wasted here in Kachek, each year, to keep up the heathen festivals than would be needed to preach the Gospel to the people. We know there is progress in China—but we cry, How long, Oh Lord, must we wait till the people of the Island of Hainan become Christians? *Mary Gilman.*

A Few Women Met and What They Said

These women were all met only a few miles northeast of Kachek, in Ui-hong City, of Ui-hong District, Hainan. The account was mailed April 7, 1909.—EDITOR.

1. *An innkeeper near our chapel:* "I am hard of hearing and know only a little of the Gospel, but I believe it must be good, for all the people who come to this chapel to teach it are good people. Tell me about your burial customs. If I were sure of being properly buried, I would like to give up idolatry and join the church."

2. *An old woman of eighty-seven:* "I bought a book from a Bible woman last year, but I cannot get any one to teach me what the book says." This woman came one afternoon to learn a prayer. Early next morning she came again and, in the third lesson, she succeeded in committing to memory the thirty-two words of that prayer.

3. *A blind widow working with her hands while listening to instruction given to several little girls:* "Do keep still, girls, and don't ask how those characters are written; I want to hear what those characters say."

4. *A mother-in-law.* To her question whether we had any book that would teach her daughter-in-law to be obedient, I replied: "This Book says, A new commandment I give unto you, that ye love one another." She then requested me to read every one of the thirty pages of our Inquirers' Book to her, and being satisfied with the contents, she took it and paid the price.

5. *A man and his wife.* They were acquaintances of ours, the wife having studied four or five days in Kachek. Late in the afternoon they learned that we had come to town, so they came by lantern-light from their village in the country and spent the night at our inn. They told us of the opposition they have been meeting as Christians, in their village and even from members of their family. We encouraged one another with God's Word and by prayer, and next morning at cockcrowing they went home.

6. *A middle-aged woman in a company of about twenty.* They were gathered in the chapel and I had extended an invitation to them all to visit us in Kachek where we might give them more instruction. This woman spoke in reply: "I have long wanted to go to see you foreigners and your house, but I have been afraid to go." I expressed surprise and asked what she feared. She hesitated and one of the others prompted her: "Tell her what you were afraid of." At this she made a suggestive motion of her hand to her throat, and laughed with embarrassment as she said: "We have been told that foreigners like to drink our blood, but now I do not believe that can be true."

You see, dear friends at home, there are still many hundreds and thousands in Hainan who have never seen a missionary. Our force is so small that, with our best efforts, we are able to touch only a fraction of this splendid field, the whole of which has been entrusted to the Presbyterian Church. I wish you might have been with me in Ui-hong to see the need and to hear the call of these ignorant but not dull women, who do not know enough of spiritual life to know what they need.

Katherine L. Schaeffer.

THEY pronounce Albay, Al-*by*; Cebu, Se-*boo*; Dumaguete, Doo-mah-*get*-ty; Iloilo, E-lo-*e*-lo; Leyte, *Lie*-ty; Tayabas, Ty-*ab*-as (s as in yes).

Fresh Greetings from Albay, P. I.

The Brown family, the veteran and only missionaries as yet in the province of Albay, send you greetings and are seated on their front porch ready to give you a *bienvenida* if you would but step in and see us. Our house, where this picture was taken, faces the most famous volcano in these Islands, Mt. Mayon. It rises out of the sea in a perfect cone. All the towns of the province are situated at the base of this mountain. The American Government is rapidly putting the roads in such condition that we shall soon be able to reach every town with little difficulty.

"THE VETERAN AND ONLY."

We have been in the Philippine Islands five years now, including our six months' furlough in the U. S. God has been good to us and, in that time, we have received into full church membership five hundred and twenty-four men and women and have built seven chapels.

Let me introduce these four men in the photograph. They are standing with me in front of our church in the town of Albay. Here, for the past ten days, we have been holding a class for workers from different towns of the province. Man No. 1 is Sesario* David. The other day he was offered a job where he would receive 30 *pesos*. He refused it, remaining to work with us for 10 *pesos* ($5.00) a month. He is especially good for personal work amongst the mountain people. Julian Bertumen, No. 2, is one of the most consecrated men I ever met. His face is beginning to show the inward change that is changing his life. He is absolutely fearless in preaching the Word of God. No. 3 is Rev. Pablo Dia, whom we ordained at the last meeting of Presbytery. He is a man of whom an American who does not believe either in missions or in Christianity said: "If all Christians were like this man, I would soon believe, myself." He lived next door to Pablo for a year, and through a bamboo house you can hear every word spoken. The fourth man is P. Pelgone, a new and valued worker.

Roy H. Brown.

Pablo's little girl was six months old, and he had a big feast and she was baptized Luz, which means light. The christening was at the chapel. Baby was dressed in a wonderful costume of lace, red ribbon and big cap, holding a tiny doll to amuse herself. The service was very sweet and a good many church members were there; more were down at the house where the fatted calf, named pig, had been killed and was waiting to be devoured by the crowd. We went immediately there and watched the preparations for the feast. It does not make any difference to these people how many things are left to do after friends arrive, for the guests will help. Some of the

* Editor suggests that this may be the same of whom Mr. Brown wrote last year ("Pastor, I have fruit, I have fruit"). WOMAN'S WORK, July, 1908. See next page.

men erected a rude shelter from the sun, in front of the house; a long table was borrowed from somewhere and on one end a sheet was placed, while the rest of the table was covered with fresh banana leaves. The Browns had knives

Rev. Roy Brown and four co-workers.

1 2 3 4

and forks, but the Filipinos ate according to their custom with their fingers.

The feast was great and we all enjoyed it. By each of our plates was another plate of rice, but before each Filipino was a big pile of rice on the banana table cover. Two chickens with their heads on were posed on a plate as though they intended to lay eggs. They were cooked beautifully and there was not a bone in their bodies. When I asked Pablo how in the world it was done, he simply laughed and said, *Mucha paciencia*, which you can easily translate. There was a whole pig nicely cooked, and there is always something amusing to me about the pig part of a feast. Filipinos are very fond of it and they leave you to indulge in all the rest, while they go for the pig. Another dish was steak and there was still another meat dish.

That afternoon the boat came, and Pablo and his family took it for Cebu where Pablo is to be ordained. His wife's family live there and they will have a vacation.

I thought this feast business was a good thing, for it seemed to draw the people closer together. Eating together is always good for people, and in the Roman Catholic Church they have many social occasions. So, although I am not anxious to attend a great number of feasts myself, I like the people to have them, for I sometimes think they lose much good fun when they give up their *fiesta* days.

(*Mrs.*) *Nellie M. P. Brown.*

Plague and Paganism in Hainan

Recent epidemics of bubonic plague have shed a little light on Biblical history. When the Philistines restored the ark to the Israelites they sent with it as a trespass offering "five golden tumors and five golden mice." (I Sam. vi:4 R. V.) What the mice had to do with it was a mystery until it was found that rats are the propagators of this dread disease. And "the men that died not were smitten with tumors." (I Sam. v: 12.) Investigation proves mortality to be greater among those on whom the tumors do not appear. I Sam. vi:19 shows that the Philistines carried the infection back to Israel. Then, as now, the mortality was very great. Off and on, for three thousand years, this pestilence has defied the efforts of man and taken as its toll thousands of victims.

Surrounded by pestilence here at Nodoa, we read Psalm xci and we can well believe that David knew something about bubonic plague, this "noisome pestilence"—so loathsome, so destructive. "Walketh in darkness"; yes, verily, "it walketh" and at night, so the Hainanese aver. They have seen and heard it. It is a real live *kui* (devil) "doing" those who have offended his Satanic majesty.

Plague must be mentioned in an undertone. A few scraps from conversations show the awful, haunting fears of a demon-worshiping people. "We were all asleep. Suddenly, we heard a noise. We covered our heads. We kept still,—still—not moving so much as an eyelid." Ah, fain would they have stopped the loud beating of their hearts. Voices whispered, "Where are they? We will get them." Thus, the "demon" goes seeking,—seeking,—stealthily stalking its prey. Every creak and sound is a *kui*. Sometimes it happens to be thieves taking advantage of superstitions to enrich themselves. All who could have fled, spreading infection throughout the

villages. Those who remain are in mortal terror. By 4 o'clock the streets are deserted. Everybody has gone into his own house and the doors are locked. Silence prevails. No lights are lit, else the *kui* may come and find. The dark, damp, dirty, rat-infected houses are a pestilence trap. Vast sums of money are spent in propitiatory ceremonies. In return, with fear the demon blinds and binds them to himself with chains of iron.

Again and again, the idols are consulted for the reason of this dread visitation. The idols know and can protect from the demons. They now declare they are too crowded in the present temple; they are not comfortable, and if the town wishes their protection it must build a new temple with an upper story. Then, deaths will cease. Is it only the ignorant and superstitious that inquire of the idols? No; the graduate, civil and military officials, all "ask" the idols. Hark! there goes the temple bell, now, and it has rung many times to-day. They are asking the idols' protection. Sh—! You must not ask, how *many?* Bodies are hurriedly carried out at night, to hoodwink the adversary. He must not know how many victims. Go quietly to the gravediggers and inquire softly. They, with a furtive glance about, will raise the fingers and count off the numbers, and there are the newly made mounds with a piece of *lau* (thorny plant) tucked in each mound to keep the *kui* from escaping and wandering about to "do" people.

We meet our friends by the wayside and ask, "Are you all well?" "O yes," with a smile, "all well." Even so, there may be members of the family already stricken. A man comes to our door and says, "Where is Ka Tin-tae?" (Dr. Kelly). "My son is not very happy to-day." The doctor hurries to the house and finds the child in delirium and bubos already apparent. "Your son has the 'bubo' sickness." "O no, doctor, you are all wrong; it is only fever." In vain the father tries to deceive the *kui.* Another case: "Doctor, can you save my mother?" Weeping and pointing to the bed, "Life is very bitter; I have no name left." "It wasteth at noonday." How true! The butcher "dropped off" while in the very act of cutting meat for a customer. A Fah Hih carrier dropped dead while walking along the street, as did a beggar child while asking alms. "A thousand shall fall at thy side." True; more than a thousand in one small town not far away. The days bring their anxieties. Rats have died in our own compound. The doctor has watched suspicious cases with grave fears. But, we have the beautiful Psalm xci. "He that dwelleth in the secret place of the Most High" has many promises. "He shall deliver thee . . . from the noisome pestilence. Thou shalt not be afraid . . . for the pestilence that walketh in darkness. A thousand shall fall at thy side . . . but it shall not come nigh thee. *Because* thou hast made the Most High thy habitation."

The picture is dark but not blacker than the reality. It needs the Gospel light,—the beautiful, penetrating, cleansing light. O friends, send the light-bearers faster.

Lilian E. Marks Kelly.

A MEMORABLE TEA-PARTY

The Tea-party took place at Sabathu, Punjab, the Station in charge of M. B. Carleton, M.D. The account is written by a British missionary.—EDITOR.

It was due to the initiative of Mrs. Carleton, who is always trying to make people about her happy, that our afternoon tea with the European lepers took place.

I expect some of my readers feel horrified at the thought of the risk, but let me explain. First we sought the doctor's advice and, having obtained his sanction, went ahead with our preparations. Everything was sent down from the mission house—cups, saucers, food, water, tea, etc.—and I wish you could have seen the two dainty little tables set out on the verandah. Mrs. Carleton had brought out her best afternoon tea-cloths, and some magnificent red roses gave a lovely finish to the table decorations.

Two of our servants came to wait, and to lend honor and dignity to the occasion. In their white clothing, with red *cummerbunds* (broad belts), they seemed to be part and parcel of the proceedings! It was commented on afterwards by one of our friends that not only did we come ourselves, but brought the servants too!

The lepers drank out of their own cups, we out of ours, and we placed the cake and scones on their plates, so that there was no fear of contamination. Mrs. Carleton's daughter joined us for tea, and we had quite a nice time together. It was the first time that any healthy person had shared their isolated meals, and the inmates appeared to be greatly touched. We ourselves were glad of this opportunity of drawing nearer, by means of social intercourse, to our poor afflicted brothers and sisters. Please remember them in prayer.—*Annie E. Kemp*, in *Without the Camp*, Jan., 1909.

School for Blind Children, Canton

In charge of: DR. MARY WEST NILES and MISS LUCY DURHAM.

Blindness is exceedingly common in China. Rev. David Hill, who opened a school for the blind in Hankow, estimated that one in eight of the population in that city is blind.

Just outside Canton City walls is a village for blind people. Here they can live and receive a few cash daily from the government, but not enough for a meagre support. This they are allowed to eke out as best they may, and most of them beg in the streets of Canton. No instruction is given them. Some of the blind make their living by fortune telling. Blind singing girls, gaudily dressed, go upon the streets at night and bear no good name. They are owned by mistresses who often treat them most cruelly. My experience as a physician in a hospital, has compelled me to know the sadness of their lot. One patient begged me to say she could not recover, so that her mistress would desert her.

When little girls were brought to me for treatment, whose eyes I must pronounce incurable, I feared these words might consign them to the lot of the blind singing girls. It is due to my mother's interest that I was enabled, and felt impelled, to rescue several such little girls who were about to be sold. In 1891, we opened our school with four pupils.

After various vicissitudes in native houses in Canton and rented houses in Macao, we leased a house for ten years in Canton. When the lease was about to expire, and we could stay there no longer, we felt the need of purchasing where we could have sufficient ground for outdoor exercise and employment. A plot of land containing two and a half acres was generously placed at our disposal for one-quarter of its value. Taking into consideration that it might be wise, in the no distant future, to have a school for blind boys under the same management, it was decided to embrace this opportunity to secure land sufficient for the future growth of an institution. Subscription books to raise funds for this object were circulated among Chinese Christians of all denominations and $1,400 were secured in this way. Most of our hoarded school funds, the gifts of friends in China and America, were also put into the purchase of the land and also of sand for filling in a section of the ground to the required height for a building lot. The health of our pupils, naturally physically handicapped, impelled me to hasten our moving before sufficient money had been secured for our buildings. We rented temporary structures of bamboo and matting and began our outdoor life.

Before we moved to our new quarters, through the deep interest and kind influence of Mr. Bergholtz, the American Consul-General, the venerable Viceroy Chau visited the school accompanied by his retinue, and expressed his amazement and gratification at what the girls had learned. Afterwards, he requested the Consul to send him a subscription book, as he wished to help the school. This was presented by Mr. Bergholtz in person, and on the following day the Viceroy sent $600 in silver fresh from the mint, as a contribution from himself and the six officials next him in rank. All who have visited our school were greatly interested. One gentleman, who saw us in our bamboo sheds, gave $1,000 gold, hoping to incite the Chinese to give more liberally. Another substantial gift came from the Ladies' Presbyterial Society of Steuben, N. Y. They sent $500 gold on the twenty-fifth anniversary of my leaving home for China. Mr. E. Bibby of New Zealand sent £246 with which to open work for blind boys. The

new location is in the neighborhood of the homes of Dr. Selden, who is in charge of the Refuge for the Insane, of two families of the New Zealand Presbyterian Mission, the residence of the British and Foreign Bible Society, and is not far from a church of our own Mission.

In former years we had a school of about thirty pupils, but our plan is now to enlarge. The foundations of a three-story building have been laid and the walls are up to the second floor. A temporary palmleaf roof has been fitted to cover and close in the building at the top, so that it is protected from rain. This house when finished will accommodate sixty girls. It will provide a large schoolroom, classrooms, dormitories, gymnasium and rooms for Chinese teachers.

The purpose of the school is evangelistic and, already, some of our graduates are doing good work as Bible women. One of these is at Lien-chou Station, another serves in Canton at David Gregg Hospital, and one is very useful in Mrs. Boggs' Dispensary. One has graduated in massage under Miss Strathie. Several have married, some have died. A young man who took lessons from us is studying for the ministry in St. Stephen's College, Hongkong.

Most of the blind pupils are church members. Eight united with the Church in 1908.

Our course of study might be compared to that of a grammar school, except that teaching the Scriptures holds the prominent place. Those who show aptitude are taught to play hymns on the little organ, and most of the girls sing very sweetly. Industrial training is given in housework, knitting and gardening. We use the Braille system for reading and writing; pupils prepare their own books. Pastor Hartmann of Hongkong adapted the Braille system to Cantonese. We hope the Government will open schools for this large and afflicted class of the population. With this aim in view, the Grain Commissioner visited us at one time to examine our methods. I have seen it stated that Chang Chi-Tung advocates opening a government school for the blind in Peking.

Until we have more funds in hand this building must stand incomplete, as it is now. We should be thankful for any gifts from those who are interested to see it completed, and who can assist without drawing upon their usual contributions. Some who read these lines may know of individuals whose hearts would be moved by this need of the blind as they would not be influenced by the general work of missions. By making this opportunity known to such persons, one might confer a favor both on them and on the blind children whom their kindness would befriend. Approximately $3,000 is required to finish the building, of which the total cost is $6,000.

THREE-STORY SCHOOL BUILDING FOR THE BLIND, CANTON.
Resident Pupils, November, 1908. Required to finish the house, $3,000.

Mr. Dwight H. Day, Treasurer of the Board of Foreign Missions, has a special account known as School for the Blind at Canton Account, in which all funds thus designated will be placed, and kept solely for the purpose. Please send any gifts to Mr. Day or through the channels of the Woman's Boards.

Mary W. Niles.

Medical.—The Baptist Missionary Union has purchased a half interest in the hospital at Iloilo, P. I., and has assigned Dr. Thomas to be associate with Dr. J. Andrew Hall. The Union Hospital reports for last year: In-patients, 373; out-patients, 2,200.

Mary Henry Hospital at Nodoa, Hainan: In-patients, 150; out-patients, 9,370 last year.

LETTERS FROM MISSIONARIES

PHILIPPINE ISLANDS

MISS THERESA M. KALB, who went out last September, wrote from LUCBAN, April 3:

I went to the class in Imus in February, though there was not much that I could do except look after the housekeeping. I had one class for boys in English, and we took some studies in the Gospel of Mark. For several years Miss Bartholomew has been anxious to have a class for Bible study among girls at the Government Normal School. Religious instruction is not allowed there except with the written permission of parents, and this is very hard to get. This spring we were able to make arrangements, and now we have a class of six. Last week I came up to Lucban with Miss Bartholomew and Dr. Rodgers. We had a truly "missionary experience" such as some people at home think we have all the time. The road from Pagsanjam is so bad that one must walk or go on horseback. The journey is about twenty-four miles, and we started at 8 o'clock Tuesday morning, expecting to reach Lucban the same evening. It was raining and the road was uphill, very steep with many rocks, very slippery with clay, and for some miles it was a narrow path worn to a rut seven or eight feet deep. The branches were interlaced above our heads and grown over with vines. Dr. Rodgers' horse fell with him once; mine fell once and another time, going down a steep place, stumbled into a large mudhole so that I slid off

OVER HIS HEAD INTO THE MIRE.

The top of my head was all that was not dripping with mud. None of us was hurt and we had a good deal of fun out of it.

The class here at Lucban was well attended. Mr. and Mrs. Magill have done splendid work. They have nine churches under their care and take these hard trips constantly.

CHINA

MRS. JAS. B. COCHRAN wrote to her Central Church friends, New York, from Hwai Yuen, in March:

Chinese New Year festivities began the night before and, although they kept me awake, I enjoyed them very much for my room is right on the street now and I learned many customs that I did not know before. Beggars were on the street all night long—not sneaking silently from house to house, as they usually do, but standing boldly beside the doors and chanting a sort of poem. I will translate it, although it does not sound as odd and rhythmic in English. One voice says:

"May pearls enter the front gate—"

A deeper voice responds— "Good."

"May rubies enter the back gate—"

"Good."

"It is well asked—"

"Good."

"It will be well accomplished—"

"Good."

"If you give twenty-four biscuits you will still have more—"

"Good."

This last line expresses a Chinese idea of plenty. If the beggars are refused their tune quickly changes.

"May a coffin enter your front gate—"

"Good."

"May nothing but dry hay enter your back gate—"

"Good."

"May only coffins and hay enter your gates—"

"Good."

Then followed a burst of dreadful reviling that I could not understand. Children's voices were heard all night and the bustling steps and loud knocks of creditors trying to get, even at this last hour, their old year bad debts collected. New Year's day dawned clear and, while we were still at breakfast, callers began to arrive. The servants, looking very unnatural and festive in their holiday attire, came to

MAKE DEEP BOWS AND THANK US

for our overwhelmingly generous New Year gifts (25 cents apiece). Then came the teachers, not in silks as usual but long cotton coats and blue buttons, their mourning for the Emperor; they were most polite and formal over tea and little cakes. The school-girls arrived looking as gay as a flower garden in their new coats, "flower shoes" and sparkling hats, followed by some of the plainer church women, very hungry, with any number of small children in tow, and handkerchiefs very much in evidence for carrying home any little cakes or watermelon seeds, that they could not devour on the spot.

A COUNTRY TRIP.

Next day, our chairmen turned up bright and early and Dr. Agnes Murdoch, Miss Margaret and myself with Ren Ku Niang, teacher in the girls' school, started for Gen Kia Tsen. The children were to stay at home with their father. He had undertaken all the care of them for three days, if I would only go out and make this visit and see if we women could not do something with the heathen wives who were making things so hard for their Christian husbands. One particularly fiery tempered and exasperating, Mrs. Gen, had actually caused a division in the family and made it necessary

for two brothers to sleep under different roofs,

AN AWFUL SCANDAL IN A CHINESE HOME.

So, somehow, I made up my mind to leave little Nancy and Billy and Blair, though my heart misgave me a thousand times. However, they were all well and hearty and everything seemed cheerful as, bundled up to our ears, we took our seats in our chairs and with a final grunt and grumble, the carriers started off through the light snow. The day was beautiful with a soft grey haze which prevented a glare. It was cold and we slowly crept along, old West Mountain getting bluer and more shadowy in the background, and a succession of little villages with their thatched houses and grove of bare willows etched in a deeper blue against the sky. As our men would stop in each village to rest and drink a bowl of steaming tea, the inhabitants, all in their newest and best for New Year, would crowd around our chairs and peer in and make remarks. They always thought me very old, I trust it was because I wore glasses. "This is the old one," they would say, "she must be eighty or ninety years old." One woman knew Mr. Cochran, he had ridden through the village on his bicycle once. "Was I his mother?"

About noon we met Mr. Lobenstine who had been spending ten days at Gen Kia Tsen and had come to meet us; glad I was to turn over the management of our little party to his efficient hands. The snow had melted to a slushy mud and three or four of our sixteen bearers, having forgotten to bring extra straw sandals, said they could not carry another step without new shoes, and there was no place to buy them. Mr. Lobenstine had to ride from one lagging chair to another and, when he got to any debatable corner, sit on his mule with folded arms

LIKE NAPOLEON REVIEWING HIS TROOPS

and see each chair crawl slowly by. Late in the afternoon the sky ahead of us turned to a glowing pink and, as we rode on and on, gradually it became pitchy black night and bitter cold. At last there was a wild barking of dogs, lanterns flashed about us and cheerful voices welcomed us to Gen Kia Tsen. The chapel was brightly lighted up and the door wide open for us. We were so stiff that we could hardly step at first, but we managed to return the friendly greetings of old Gen Chang Ching, the

HALF-BLIND LEADER OF THE VILLAGE,

and several women who had assembled to receive us. We soon had a cup of tea on a table that was to do duty as a pulpit next day, the coolies staggered in with our bedding; we bade good night to our last lingering guest, and Mr. Lobenstine, as he went to turn in somewhere in a little back Chinese kitchen, shouted a final warning through the windows that we must be up blithe and early as we had an invitation to breakfast.

In the morning we were escorted through the frosty air by Mr. Gen Jong I and nearly half the village, to a house where we ate a most horrible meal, though interesting because everything served had come right from the farm. The brothers of the fat slices of pork and little greasy sausages nosed about the door as we ate; my elbow almost hit the great basket of rice from which our meal had just been taken; the little salt fish at some prehistoric time was caught in the mud puddle before the door; turnips, cabbage, garlic were easily traced to the muddy fields about us. Before we could get back to the chapel, it was packed to the doors and

PEOPLE WERE FIGHTING TO GET IN.

Seeing how popular we were, Mr. Lobenstine gave up the chapel to the women and they filled it full; but they were so eager in telling each other how anxious they were to know all about "the doctrine" that we had hard work to make ourselves heard. So we sang hymns for them, explaining as we went along, and both the teacher and I talked to them till we were so hoarse we could speak no more. Then we told them that Dr. Agnes had brought some medicine and would see any that were ill in a corner of the chapel.

SUCH FUNNY DISEASES AS THEY THOUGHT UP

when they found they could be treated free of charge! One buxom woman was "empty," motioning from her mouth to her boots—"empty all the time." Two of them had "devils;" one was "dry," especially in the throat; some had dreadful eyes; one poor, repulsive creature with patient eyes had leprosy. We could have gone on all day but our host for dinner urged that it had been ready long ago, so we waded through the mud again and had a replica of breakfast, except that a donkey was stabled at Dr. Agnes' elbow. There were three old ladies at dinner in whom

MRS. LOBENSTINE WAS MUCH INTERESTED

last year; they are now inquirers, and they spoke lovingly of her. It is wonderful what a hold she had on those simple people out there. We shall never be able to estimate the good that her visit did in breaking down prejudice. The whole trip was full of the thought of her. It seemed as if her life in China culminated in her work there.

In the afternoon, another service even more packed, and more sick people till it was too

dark to see. For supper we had exactly the same things, served in exactly the same way, and exactly as unappetizing as breakfast and dinner. After supper neighbors gathered and asked me to talk, and we sang hymns together.

I CANNOT TELL YOU THE JOY OF IT,

that roomful of people in the heart of old China, raising their voices together in hymn after hymn of praise and prayer to the Lord and Master of us all, Chinese and American. At last my voice gave out, we bade good night and went back to the chapel. Several patients still lingered and, tired as she was, Dr. Agnes treated one after another until, at last, when medicine was all put away and the box locked, a woman announced that she too had a symptom! Sometimes when she awoke in the night her arms felt numb, would not the doctor give her some medicine? "Let me prescribe for this case," I said, and dumping a little alcohol into an empty cracker box I told her to rub that on good and hard when her "symptom" appeared. She went off contented, and we had a chance to go to bed. It was after 10 o'clock and we had been surrounded by crowds of people since we first unlocked our doors that morning.

We made good time home the next day for the roads had dried a little, and oh, Home! Never did I realize what a dear, beautiful, luxurious place it is, until that night. Our little visit, hurried and crowded as it was, really did good. One of the women most given to persecuting her husband wants to come and study at the school for a little while, and her mother-in-law is interested. We are having

MANY GOOD OPENINGS.

I have been very often asked lately to people's houses to a meal or to drink tea, and they invite all the neighbors in and beg me to preach.

REVIVAL AT PAOTINGFU.

[The following passages are taken from a private letter written by REV. WALTER LOWRIE, D.D., and refer to events of last winter. They have been regretfully delayed, but their value is not diminished. Mr. Goforth conducted meetings in Paotingfu in December, 1908.]

Our people have been gathering for several days. Some of the women from the mountain region

WALKED NINETY MILES

on their tiny bound feet to be present, and all have been filled with much expectation. Out of fifty-two boys in the boarding-school only one is a professing Christian, though I think several are Christians at heart. Almost forty of them are new pupils and chiefly from heathen families. It is early for these to have apprehended the Gospel and accepted it.

MR. GOFORTH IS VERY FRANK

and unaffected, direct and energetic. God is manifestly with him; God has chosen him for this evangelistic work, and is glorifying Himself through him. On the first day of meetings there were some melting prayers and acknowledgments of wrongdoing, after his addresses, both morning and afternoon. He told the experience two weeks ago, at Changtefu, his own station in Honan, where a thousand persons gathered in the meetings and where the depth of the Spirit's searchings and the thoroughness and sweep of His work surpassed even that in Manchuria. At morning prayers, the pent-up emotions burst out and the whole Boys' School seemed swept to the floor by some invisible power and wailed out their sins in agony of soul. The son of our Chinese pastor came forward and said to me, "Mr. Lowrie, I have often sworn at you; please forgive me." It was a miracle wrought in his soul to melt his pride to the point of such a confession; he has been the hardest boy to reach. All the boys without exception huddled together around their teacher on their knees, their faces streaming with tears. Mr. Goforth was not present. Their soul agony was from God.

On the sixth evening, God seemed to come upon the hearts of the audience with the same resistless might as in the Boys' School, until the audience of 250 were

CALLING UPON GOD FOR FORGIVENESS

together, in waves of sound that could be heard some distance from the building, yet did not give to any of us the impression of disorder or noisy demonstration. All witnessed. Mr. Goforth then suggested prayer for the Congregational Mission in Paotingfu, which he was to visit the next day; also for the new Emperor but two years old, and for the spread of the revival over all China. Their united voices responded in a chorus of prayer for each of these objects. Then we sang the doxology

AS IT HAS NEVER BEEN SUNG

in my hearing before. Many were ploughed deep and received a correspondingly deep blessing. One man prayed: "O Lord, I have been carrying my sins and my neighbors' sins in two ends of a bag thrown over my shoulder (one of the cash bags the Chinese use so much), but my own sins were always behind and my neighbors' in front; have mercy upon me!" Another prayed: "Lord, I have long sought to use the Holy Spirit; now I am willing for the Holy Spirit to use me."

HOME DEPARTMENT

SUGGESTIONS FOR AUGUST PROGRAMME

Topic: Missionary Literature

Give the August meeting into the hands of the Secretary of Literature, having her choose what assistants are necessary for preparation.

Take time to work it up carefully; two months is not too long.

If possible, hold the meeting in a place different from the usual one, perhaps in some home with spacious first-floor rooms. If this is not possible, transform the usual place.

Arrange carefully for the display of literature, employing all available resources. Use, not a table, but many small tables. Assign one of these to each of the countries in which we have mission work, and display the proper literature on each. Decorate the table in some manner characteristic of its country, artificial wistaria vines for Japan, silver chains and spurs and sombreros for Mexico, etc. It would be pretty to have in charge a young girl dressed in some simple imitation of the national costume; suggestions may be found in *A Trip Around the World.*

Reserve one table for methods of work at home. Place there copies of the *Manual for Workers, The Why and How of Foreign Missions,* WOMAN'S WORK, *Over Sea and Land,* the *Assembly Herald, All the World,* the *Foreign Post, Field Despatches,* the latest *Bulletin* of the Board, *What Our Board of Foreign Missions Is and Does,* Speer's *Presbyterian Foreign Missions,* the Study Book series, *Year Books, Prayers for Use in Missionary Meetings, Annual Reports,* especially of your own Board, mite-boxes and catalogues of publications—enough of these to give one to each visitor. The new catalogue of the New York Board is adorned with a cut of the Presbyterian Building. Have also catalogues of missionary publications from Funk & Wagnalls, F. H. Revell, etc. Do not have too many things in a clutter, but neatly arranged for examination, with prices marked on those not to be given away.

On the walls have pictures, diagrams, blackboard quotations, maps, flags. Every church should own one of the large missionary maps of the world for constant use of all the missionary organizations. The "Our Responsibility" series could be effectively displayed. If your church has a Parish Abroad, have views, photographs of workers, etc., all labeled.

Get some of the clever young people to make conspicuous posters in gay colors for each table, and striking signs, "'Light' Literature," "Summer Reading," etc.

Send out attractive invitations on bright costume postals, or the sheets with maps.

Sing one familiar and stirring hymn, "All Hail the Power of Jesus' Name," or "In the Cross of Christ I Glory."

Use one of the responsive readings, "Bible Responses to Missionary Questions" or "The Name Above Every Name."

Ask five intelligent women, good talkers, each to read one good missionary book, and give each one three minutes to tell about her book.

Choose one especially valuable book, perhaps Mrs. Baird's *Daybreak in Korea,* or *Heroines of Missionary Adventure* by Canon Dawson, published by Lippincott. Have five readers familiar with this one book converse with each other about it.

Try, as a novelty, giving one of Dr. Sailer's *Missionary Dramatic Programmes,* for instance Number Three, "Examination of Candidates for the Foreign Field." This alludes to influence of missionary literature.

The Secretary should herself give a brief talk presenting the subject attractively, effectively and specifically. To do this she must be well informed of the resources available.

Give each visitor a prettily tied souvenir of one leaflet and a catalogue.

All material mentioned may be obtained at the headquarters of your Board. Do not write to WOMAN'S WORK for it, as we sell no literature except that printed in our own pages.

E. E.

THE GOSPEL IN LATIN LANDS

The new text-book for Study Class covers twenty countries and twenty-four nations, including Mexico and South America on this continent, and Portugal, Spain, France, Italy and Austria in Europe.

The associate authors are Rev. Francis E. Clark, D.D., and Harriet A. Clark. It would be difficult indeed to find any one man or woman, or—still more difficult—a man and wife, whose experience warrants their undertaking a subject which concerns an area so vast as this. The founder of the Christian Endeavor Society has had precisely that exceptional eye experience which selects him for this service. Dr. and Mrs. Clark both hold facile pens, they have seen Roman Catholicism in almost every one of these countries, and they have the genial heart and Christian temper to interpret fairly what they see.

All the Mission Study books are on the plan of an outline, which classes may amplify by study, more or less, according to their circumstances and resources. This volume presents a summary of Protestant activities, to-day, in Latin countries, accompanied by a sufficient "background of their religious history and condition under papal rule" to make the present needs understood.

In addition to Illustrative Selections and Bibliography, which had place in Series No. 1, *The Gospel in Latin Lands* introduces valuable new features: "Travelers' Guide to Missions," "Topics for Further Study," "For Reading Circles." Besides small maps in the text-book, the Committee provides two maps, regulation size, one of Southern Europe, the other of South America and Mexico. A set of pictures and "How to Use" will also be forthcoming as in previous years and at uniform prices.

It is worth while to remember that these books can be ordered *cheaper*, by mail or express, *through the Woman's Boards* than from the publisher or any bookstore.

HELPS AND HINDRANCES

IN THE WOMEN'S AUXILIARY SOCIETIES.

It is sometimes urged as an objection to the work of Foreign Missions that the religions of non-Christian peoples are adapted to their needs and should not be interfered with. Again it is urged, as an excuse for not contributing to Foreign Missions, that too much money is spent in the machinery of administration. In reply to the first objection, we would say that the religion of Buddha, or of Confucius, or of Mohammed, is not good enough for any people so long as it keeps the women of that people in a condition of ignorance and subjection, for women are the makers of the homes out of which are the issues of life, both individual and national. With regard to the second objection, we can only say that the Assembly's Board consists of twenty-three members, men prominent in the business and professional world, who serve without remuneration; men of such character that they may safely be trusted with the selection of the paid officers of the Board and with the administration of the funds under their control. The members of the Women's Boards also give their services, thus saving the expense of many paid clerks who would otherwise be required to conduct the correspondence and manage the details of their work. These criticisms of our work, which have too often proved real hindrances to it, must quickly disappear in the light of honest investigation.

The greatest difficulty in our work is more serious,—it is a *lack of interest in missions* among the women of our churches. The best weapon for overcoming this obstacle is prayer, effectual and fervent, resulting at once in an effort to enlist the active interest, and actual membership in Missionary Societies, of every woman in the churches.

In many societies, interesting methods of securing information are employed; there are prearranged programmes, systematic study courses, the use of a shelf for missionary books in the Public Library, or of books secured from the State Library at Albany; there are visits and addresses from faithful presbyterial officers and addresses from missionaries, while smaller groups of earnest women read together some interesting missionary book, or in the pages of WOMAN'S WORK follow the experiences of our workers on the foreign field, clubbing together to buy the book or to subscribe for the magazine, if in any case the expense seems too much for individual members.

But mission study is of value only as it develops the precious life of the spirit and fills the heart with a genuine longing to go or send,—to give of one's self or of one's substance. Each society, however small, should pledge itself for a definite amount and the money thus pledged should not be diverted to the use of any other object, however worthy, for the funds of Missionary Societies belong to the Boards to which they are auxiliary.

A certain little church in the mountains of Kentucky has this year met all its presbyterial pledges, and pledges to its church for a new building as well. One member had no butter on her table for some weeks as there was none in market, so she put the money usually spent for butter into the missions treasury. This woman says, "None of us are rich in this world's goods,—we just give all we can and pray for more to give. Here is the true missionary spirit. Happy the church, great or small, in town or country, which has such a membership, and which achieves for itself a sense of duty so conscientious and so loving that it is also a sense of privilege.

Alma O. Waters.

ACCOMMODATIONS FOR MISSIONARIES ON FURLOUGH

THE Woman's Foreign Missionary Society, Philadelphia, offers a furnished house for the use of missionaries on furlough. It is located at Berwyn, on the main line of the Pennsylvania Railroad, 17 miles west of Philadelphia, convenient to schools and churches. It has eight rooms and a bath; five bedrooms. The rental is for maintenance only and is fixed at $180 per annum. The house must be taken for one year, but should the lessee wish to leave before the expiration of his lease he has the privilege of sub-letting.

Missionaries desiring the house should make early application, after June 1, 1909, to "Cottage Secretary," 501 Witherspoon Building, Philadelphia, Pa.

Chambersburg, Pa.—A missionary on furlough has two or three rooms to rent for the summer, in a comfortable house with porches, awnings, and bath. Table board outside. The country is beautiful, the air bracing and the mountains are within an hour's ride; 25 cts. for the round trip by trolley. Apply to Mrs. Chas. F. Johnson.

NEARLY sixty persons were guests last summer at the Presbyterian Missionary Home, Chautauqua, N. Y. Missionaries wishing accommodations this year will please inquire of *Mrs. Julia N. Berry, Titusville, Pa.*

Pasadena, Cal.—"The Peabody Home" for tired missionaries was a legacy to the Occidental Board from Miss Helen Peabody, who was many years president of "The Western" (now College,) Oxford, Ohio, and all her life an ardent friend of foreign missions. This house, containing living room, library, five bedrooms, dining-room, kitchen, etc., has been comfortably furnished by the Woman's Society in Pasadena Church and, with its pleasant yard, is rent free except for one item, viz.: there is a weekly charge of one dollar per bed. Table board, service, gas for stove and lights, are provided by the occupants of the house. At Peabody Home, missionaries will find themselves surrounded by a sympathetic, friendly community. For further information, address the Chairman of House Committee, *Mrs. S. T. Lockwood, 226 Madison Ave., Pasadena, Cal.*

THIRTY-EIGHTH ANNUAL MEETING, BOARD OF THE NORTHWEST

Milwaukee, "by the inland sea," was hostess this year, the fourth time in our history. The homes and churches of this beautiful city are well adapted to such gatherings and all arrangements were perfect, so that the Annual Meeting held April 26-28 will long be a happy memory to those present.

Preceding the meeting, representatives of the Westminster Guild gathered for a conference. Mrs. John Balcom Shaw presided over an informal discussion, when Milwaukee Evening Chapters of the Guild met with the Guild Committee and eight synodical secretaries.

Tuesday morning, Mrs. Lincoln M. Coy had charge of a conference of secretaries with the Guild Committee and Miss Petrie of the Home Board. Dr. Boyle of Lake Forest addressed this gathering and secretaries gave their experience as to the best way of organizing a Chapter, selecting a leader, presenting practical work and raising money for missionary objects. At luncheon, seventy-one members and friends of Westminster Guild were present.

Mrs. A. C. Tyler presided at the afternoon conference, which was open to all members of Chapters in the Northwest. Mrs. A. L. Berry spoke most inspiringly, the thought being that of loving self-sacrifice. Mrs. Shaw reported that 111 Chapters have paid their pledges to the amount of $2,700.

Tuesday evening the first public meeting of the Board was held in Immanuel Church, Dr. S. M. Zwemer being the speaker, his subject, *The Threefold Challenge from the Moslem World.* His confidence for the future gave us all faith that the present day Goliath, as he called Islam, can and will be slain by David—the Christian Church—coming not with spear, sword and javelin but in the name of Jehovah of Hosts.

Wednesday morning Mrs. Albert L. Berry opened the session with a devotional service, after which Mrs. A. H. Vedder welcomed the delegates to Milwaukee, Mrs. Egan of Chicago responding gracefully. The Nominating Committee brought the recommendation that Mrs. Lincoln M. Coy be our president for the ensuing year, Mrs. Berry, the beloved president for two years, having resigned in order to devote herself more fully to her Bible study work. Mrs. T. E. D. Brad-

ley, treasurer, announced that receipts during the year exceeded those of last year by $20,251. This was not quite, but almost, the twenty per cent. advance, which has been our goal. The total amount received during the year was $123,606.01. Of 79 presbyteries, 60 reported an increase. Miss Freeman of Bogota, in an interesting address, asked prayer for that neglected field. Miss Holliday of Persia reminded us that Cyrus, a Persian king, helped rebuild the temple; Esther, a Persian queen, at the risk of her life, saved the Jews from extermination, and the Magi from Persia brought gifts to the infant Christ. "Do you not owe it to Persia to carry the light to her?" she asked, and those who heard that eloquent appeal were moved as never before in behalf of that country.

Synodical reports were interesting, as usual. Miss Myers, our new field secretary, well equipped for her work by experience on the foreign and home fields, spoke briefly. Missionary literature was well presented by Mrs. B. Y. Craig, assisted by members of the Publication Committee, the hour closing with a parable of laborers who brought their sheaves to the Lord of the harvest. Westminster Guild hour was inspiring. Miss Rumsey introduced eight synodical secretaries who gave a word of greeting or a bit of experience. At the conclusion of the afternoon session, Mrs. Vedder's beautiful home was opened to receive the delegates, and in spite of the snowstorm—fickle April!—three hundred were present.

The evening service was well attended, in spite of sleet, snow and wind. Mr. Chas. Ogilvie, a recent graduate of McCormick Seminary, spoke on *Christian Warfare* and Rev. Henry White of Laos gave a picture of mission work in that far country.

Mrs. W. O. Carrier, wife of the president of Carroll College, conducted the devotional service Thursday morning, when prayers were poured out for the many missions in which our Board is interested. Mrs. M. D. Edwards of Minnesota answered many puzzling questions propounded by delegates through the question-box, and Mrs. A. V. Powell conducted the Young People's Hour, which brought many suggestions to workers in Senior and Junior C. E. Societies.

Mrs. Schwab, the only representative of our Board in Africa, told of changes for the better, and Dr. Winifred Heston spoke of the medical missionary's opportunity in India. A cablegram of congratulation was sent Rev. and Mrs. J. M. W. Farnham of Shanghai, China, on their golden wedding anniversary, which is also the fiftieth anniversary of their arrival in China. Missionaries on furlough and accepted candidates were lovingly presented by Mrs. N. D. Pratt. Seventeen young women have been accepted for the mission field, but not all have been appointed by the Assembly's Board, owing to lack of funds. Only three of these were present: Miss Clara Seiler, born in India and under appointment to that country; Miss Susan F. Eames and Miss Margo Lee Lewis.

The Communion Service was in charge of Rev. Paul B. Jenkins, pastor of Immanuel Church, in which the sessions of the Board were held. He was assisted by pastors of other churches in Milwaukee, and the father of Rev. R. H. Sidebotham, whose loss Korea mourns, offered the closing prayer. And so ended a wonderful meeting. *Herma N. Clark.*

DO THEY READ IT?

The first answer to the question propounded in May WOMAN'S WORK, p. 117, "Is the missionary periodical read?" has been received from an officer of the Auxiliary in a Wisconsin town. We are looking for more answers.—EDITOR.

In some future issue will you not use this caption: "Do *you* read this magazine? Tell us on a postal card what passages you marked while reading, and why?" I am going to respond in advance of the request.

In May WOMAN'S WORK the following passages were particularly interesting: page 97, paragraphs 1, 2, 4, for my grammar-grade daughter, also pp. 98-101. To ask my husband to explain a political reference, on p. 97, paragraph 6. Page 97, par. 10, is for my primary-room daughter whose geography class is in Africa, hot-foot after Mr. Roosevelt; this condensed sketch of modes of travel will make a little story, than which nothing is better for stilling troubled waters, such as frequently billow about a home where playmates congregate. Page 98, par. 6, will help teach total abstinence to a young boy. It will also interest one who knew Dr. Eliza Leonard, at the Michigan University.

The leader on Laos Prayer Circle Day will be glad of par. 10, p. 98, and p. 102 is well adapted for May Missionary Meeting, devotional hour. The second column, p. 107, must help in organizing a Cradle Ten. At Executive Meeting it will be well for some officer to read "Baby versus the Calf"; also "Raw Rice for Babies," p. 113. School-books for Laos, p. 109, suits the Box Chairman. Pages 110, 111, afford more stories for Children's Hour.

"A dainty, polite Siamese girl," p. 113. Children too easily get the idea that all foreigners are unkempt.

Page 114, for members who are not in any of our Mission Study Classes. A book to get for Mission Band, on p. 115, and read on "Story Afternoons," when it has the "Year in Korea." Fine plan on p. 116, par. 3, to find in the *Prayer Calendar* every missionary named whose

letters are in WOMAN'S WORK. Thank you so much, Mrs. Paul Raymond of Boulder, Colorado.

Page 117, top par., second column, may induce Secretaries of Literature to claim their rights. Mr. Fleming's pictures, p. 118, are just the thing for the Band's "Year in India." *The Dragon Stories*, same page, will be real to one of our members who worked with Miss Cameron; p. 118, third note from the last, "lest we forget" statistics, and boast; *we* cannot touch these figures. Yes; we read our magazines.

NEW MISSIONARY MAGAZINE FOR BOYS AND GIRLS

The magazine, *Everyland*, will be issued for the first time next December, and once a quarter for the first year. Its aim will be to further the work of home, foreign and city missions.

It is published under auspices of the Central Committee of United Study of Missions, with Lucy W. Waterbury (Mrs. Henry W. Peabody) and Helen Barrett Montgomery as editors. The plan of the magazine was heartily endorsed by the twenty-eight Women's Boards in Conference in Boston, last February, all of whom will co-operate in its circulation. The magazine will be about as large as *St. Nicholas*, 64 pages and cover, printed on heavy paper and finely illustrated. *Everyland* offers a

PRIZE OF FIFTY DOLLARS

($50) for the best story on Foreign Missions, for children between the ages of ten and fourteen. The story must be from 4,000 to 5,000 words and must be in the hands of the publishers not later than October 1st. If possible, send photographs to illustrate. Acceptable stories not winning the prize will be paid for at regular rates.

Send manuscript clearly written, or typewritten, with address and stamps for return, to *Everyland*, care M. H. Leavis, West Medford, Mass.

The Days of June. By Mary Culler White. (Fleming H Revell Company); 128 pp.
A beautiful sketch of the beautiful life of a South Carolina girl, June Nicholson, who was sent by the Woman's Board of the Methodist Church, South, to their McTeire School in Shanghai. Her charm, her lofty moral tone, and loyalty to her Master are reflected in these interesting pages.

THE Assembly's Board, Sunday-school Department, publishes a set of six handsome wall mottoes, 15 x 22 in. Each consists of a quotation from the forcible words of some distinguished missionary. Fifty cents for the set. Order from the Dept., 156 Fifth Ave., New York.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Feb. 6.—At San Francisco, W. F. Seymour, M.D., and Mrs. Seymour from Tengchou, Shantung. Address, Winona Lake, Ind.

March 7.—At New York, Rev. and Mrs. E. A. Enders and three children from Etawah, India. Address, 1801 N. 6th St., Harrisburg, Pa.

May 1.—At Vancouver, Miss Elizabeth A. Churchill from Canton, China. Address, St. John's, Newfoundland, Can.

May 25.—At New York, E. B. McDaniel, M.D., Mrs. McDaniel and three children from Petchaburee, Siam. Address, Cedar Rapids, Iowa.
Miss Ednah Bruner from Petchaburee, Siam. Address, 1310 Seventh St., Sacramento, Cal.
Mr. and Mrs. R. O. Franklin and two children from Bangkok, Siam. Address, Vineland, N. J.

May 27.—At New York, Miss Morris from Dehra, India. Address, Perth Amboy, N. J.
Miss Edith Jenks from Jagraon, India. Address, 325 Seminary St., Wheaton, Ill.

June 1.—At New York, Rev. and Mrs. A. M. Cunningham from Peking, China. Address, Danville Ill.

June 6.—At New York, Mr. and Mrs. Sam'l Higginbottom and two children from Allahabad, India. Address, 514 Garfield Building, Cleveland, Ohio.

June 8.—At New York, Rev. and Mrs. W. B. Hamilton and daughter from Tsinanfu, China. Address, Washington, Pa.

June 9.—At New York, Rev. Wm. G. Johnson, from Brazil. Address, Oskaloosa, Kans.

DEPARTURES:

May 22.—From New York, Rev. and Mrs. H. G. Underwood, returning to Korea Mission.
Miss Ellen Dresser, to spend some weeks in England before returning to Nanking, China.

May 26.—From New York, Rev. and Mrs. Wm. S. Nelson, returning to Tripoli, Syria.
Miss Charlotte H. Brown, returning to Sidon, Syria.

June 1.—From San Francisco, Rev. and Mrs. J. A. Graham and child, returning to P. I.

RESIGNATIONS:

John M. Swan, M.D., and Mrs. Swan, South China Mission. Appointed 1885.

AN ACKNOWLEDGMENT

Sidon Seminary, Syria, is rejoicing over a generous gift of $400.00 from Miss M. L. Terhune of Matawan, N. J. This donation follows a legacy of $100.00 left by her mother. The joint amount is to be applied to building rooms in connection with the Seminary, which will yield a small permanent income, and this improved property is to be known as a memorial to Mrs. Margaret L. Terhune.

A legacy of $400.00 was also left by Mrs. Terhune for enlargement of the Girls' School in Teheran, Persia.

Charlotte H. Brown.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.

Schools and Colleges in:

China and India..4 cts. each; dozen, 40 cts.
Other Countries.....3 cts.; doz., 30 cts.
Medical Series ....each, 3 cts.; doz., 30 cts.
Home Life Series..each, 2 cts.; doz., 15 cts.
Hero Series.....each, 2 cts.

The Year Book of Prayer, 1909..... 10 cts.

Mission Study Class Series No. 1: VII vols.

Mission Study Class Series No. 2:

The Nearer and the Farther East.
The Gospel in Latin Lands.

Postpaid, cloth, 50 cts.; paper, 30 cts.

Helps to new Text-book:

Pictures—Set of 24 half-tones ..... 25 cts.
Maps—two..... 50 cts.

From Philadelphia.

Regular meetings of the Society discontinued during July and August.

July. Prayer topics: For the *Divine Guidance of our Society throughout the year;* for the *Officers of our own Board.*

CORPORATION Day (May 4) was notable this year for the presiding of Dr. Wm. H. Roberts, for the inspiring inaugural address of our president, Mrs. Thorpe, re-elected for a sixth term, and for a unique luncheon following the business meetings. Forty serious, earnest-minded directors and vice-presidents gave themselves up for once to mirth and good fellowship. There was wit and humor, pathos and song for a long-to-be-remembered hour.

MISS EMMA A. WEIDAW of Easton, Pa., a graduate of Northfield Training School, has been adopted by this Society and immediately assigned to Mexico.

TWO legacies are gratefully acknowledged: $665 from the estate of Miss Margaret J. Buchanan, Unity, Pa., and $500 from Mrs. Maria E. Troutman, Philadelphia.

THE furnished cottage at Berwyn, Pa., near Philadelphia, awaits a tenant. At low rent it is offered by the Society to a missionary family on furlough. Address Cottage Secretary, 501 Witherspoon Building.

DR. DAVID CROMBIE of the New Hebrides Mission spoke for an hour at June Directors' Meeting to a large audience, gathered to hear the marvelous story of redeeming grace in those cannibal islands. Rev. J. H. Freeman of Lampoon stopped over a day to speak for his teachable, lovable Laos people. Miss Milliken came to bid us a Scriptural good-by before turning Japan-ward.

THIS Society will be represented at Silver Bay Student Conference, June 25-July 5, by Miss Van Wagenen of the N. Y. Board and at Mountain Lake Park, Md. (same dates), by Miss Hodge; at Northfield Summer School, July 22-29, by Misses Hodge and Woods and the Y. P. Missionary Movement Conference, Silver Bay, July 23–Aug. 1, by Miss Halloway.

LITERATURE secretaries will receive for distribution blanks to be filled out by subscribers sending 50 cts. for our publications *as they come out*, including the *Year Book of Prayer* and anything not exceeding 10 cts., until the money is exhausted.

OUR *Annual Reports*, the extra edition of the Home Secretary's *Report* and the big, bountiful special edition of the Assembly's Board *Report* are all here and being mailed, the last only to presbyterial officers; auxiliary presidents, please send a request for them.

A NEW set of picture postals just out, 6 cts. per doz. Great demand for them as rewards for children, to cut up for picture puzzles, and by secretaries for announcing meetings.

Beautiful illuminated *Missionary Mottoes* to be used as placards, 50 cts. the set of six.

A FULL supply of the following publications are now on sale: *The Gospel in Latin Lands*, cloth, 50 cts.; paper, 30 cts.; two accompanying *Maps*, 25 cts. *The Golden Key*, for children, 20 cts.; with the *Trip-slips*, 10 cts. *Map Puzzles*, 50 cts. per box. *Songs of the New Crusade*, a hymn-book with music, for Mission Bands, 5 cts., 45 cts. per doz. New leaflet, *A Larger Laos*, by Rev. J. H. Freeman, 1 ct., 10 cts. per doz.

From New York.

Board meetings discontinued until October. The Rooms will be open all summer except Saturday afternoon. Send letters to Room 818, 156 Fifth Avenue.

THE work of the Board has suffered deep loss in the death of Mrs. Annie M. Lockwood Leverett of Binghamton, who died on March 30th last. Not only was she active in the Foreign Missions work of Binghamton Presbytery, but the distant field was brought close to her heart through her son, the Rev. William J. Leverett, one of our missionaries in Hainan, China.

REV. C. H. YERKES of Yi-hsien writes to Dr. Brown, referring to our Summer Offering of last year: "Our hearts were made glad by your letter telling us that the New York Women's Board had raised the $2,000 gold for our new home. We appreciate what both you and they have done for us. Since we have lived in two rooms for over two years, and that in a Chinese house made over (wood floors and glass windows being added), there will be great rejoicing when the house is completed and we have more comforts that resemble those we enjoyed in America. Please convey our thanks

to the members of the New York Women's Board and all who had a hand in raising the money."

THE *Annual Report* will be distributed about the time this magazine is received; on page 10 find the explanation of a change.

EXTRACT from letter by Mrs. W. A. Mather, Paotingfu, China, April 15:

"Mrs. Lewis and I have been interested in forming a Mission Study Class and Missionary Society among our Sunday-school girls, fifteen to twenty years of age. They are getting a much wider outlook upon the world, are learning to give, and incidentally Mrs. Lewis and I are learning to know them individually—a thing which before was well nigh impossible. At our monthly meetings we sew and make little "Chinese-y" things to sell. We hope to raise the modest sum of ten or fifteen dollars each year, and have them select the objects which shall be benefited. We make Chinese baby shoes, very cunning, with little pussy-cats or fish heads at the tip, and little pin-cushions of bound-foot shoes, and we *may* get to dressing Chinese dolls. I wonder if any of your guild would be interested in such things. Do you ever have such abominations as fairs?"

From St. Louis.

Meetings the first and third Tuesdays of each month, at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

WE cannot refrain from saying just a word about Texas and her most capable, earnest Synodical President. To begin with, last year, as many of you know, Texas doubled her contributions to foreign missions and her magazine subscriptions were largely increased; this in face of the fact that last year was an unfortunate year financially. Reports from Presbyterial meetings this year show increased attendance at meetings and an absorbing interest in learning approved methods of work. Mrs. Preston was in St. Louis at the Biennial Meeting, and on her way home to Dallas, stopped off at several places to stir up her constituency, and incidentally she sent a long list of new subscribers to WOMAN'S WORK taken at these meetings. We are profoundly grateful to the former Cumberland Church for giving us Mrs. Preston, even if it had never given us any other good worker, though it *has* given us many.

WE wish to call the attention of societies to a most charming work by Mrs. Baird, one of our missionaries at Pyeng Yang, entitled *Daybreak in Korea.* The story is absorbingly interesting, simple and natural in its treatment, and would be an ideal book to interest some one who is as yet indifferent to Foreign Missions. We are proud of Mrs. Baird!

ONE of the questions discussed at Biennial Meeting was "What becomes of the *Annual Reports* sent out to the Societies?" We wish we knew! One problem that always confronts us is how to get people to use the tools we send them. Dear officer who sees this, won't you kindly look to it that the copy which your auxiliary receives shall appear at one meeting, at least, of your society? The *Annual Report* is a most valuable aid to any society if it is properly used.

WE call to your notice the fact that we have three new secretaries—one for Baby Bands, Mrs. H. Magill; one for Home Department, Mrs. J. D. Goldsmith; one for Westminster Guild, Mrs. W. S. Faris. If you desire specific information on the work of any of these secretaries, write to them. We can answer for all of them—they are earnest, enthusiastic women who of all things desire to be used of God and of their fellow-workers.

DEAR Presbyterial Treasurers, will you take pains to impress upon your local treasurers the desirability of sending *whole dollars* when they remit to you? It saves work all along the line and is an improvement well worth while—try it and see.

From San Francisco.

Headquarters, 920 Sacramento St., San Francisco.

ECHOES from Annual Meeting are still reverberating at Headquarters. The keynote of the presbyterial reports was *prayer;* small wonder that renewed courage and progress is the aftermath. One auxiliary assigns every one some part in the devotional service, holds a prayer circle every week, and prints a missionary bulletin giving programme, special objects, etc., distributing copies on the Sunday before missionary meeting.

WITH deep regret the Board has accepted the resignation of our faithful Mrs. H. C. Morris, Special Object Secretary, who felt called upon to relinquish her work, and elected in her place Mrs. George Schastey of First Church, San Francisco, formerly of Fifth Ave. Church, New York.

AMONG new candidates, reported by Mrs. Robinson of Berkeley, are Miss Bessie Lawton, who sails for India this fall; Miss Herriott, appointed to North China; Miss Ruth Beckwith, to Nanking, China, and Miss Anna McKee to Korea.

AFTER several years of effective work in the "Home" schoolroom, Miss Pratt, to whom the Chinese girls are devotedly attached, feels obliged to take a rest. Her place will be filled by Miss Isabel Kersell, who has long experience as a public school teacher and has recently taken a degree at Berkeley, State University.

MRS. MILLS, Traveling Library Secretary, reports the adoption of a novel plan. The newest leaflets on foreign missions subjects are sewed together in booklet form, with a small contribution envelope enclosed, and sent the rounds with the request that each recipient read the literature and place something in the little envelope before returning.

THE remaining $4,000 of indebtedness on the building at "920" is, we believe, soon to be reduced, if not entirely wiped out. Then the flag on the roof-top can be gayly displayed—to wave in our stirring ocean breezes, and to pass the word down to the sinuous dragons on the yellow field of China's standard in the Oriental quarter, down the hill, that unencumbered effort will be the keynote of Occidental Board's usefulness, both in "Little China" at her doors and in the "regions beyond."

From Portland, Oregon.

Meetings on first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

AT our regular popular meeting, which is held on the third Tuesday of each month at 2:30 P. M., we had much of interest to discuss, as it was the first after our annual gathering. It was decided that our next, on June 22, should be a Korea Meeting, and we shall expect to have with us Miss Lucile Campbell, who is a trained nurse of marked ability and unselfish consecration, soon to go to Pyeng Yang, Korea, to represent our North Pacific Board as a nurse in the Caroline A. Ladd Hospital, in charge of Dr. Hunter Wells. She will supply the skilled help long needed there. We plan to have lantern slides on Korea and hope for a soul-stirring time as an incentive to offerings and prayers for that field during coming years.

IT is a regret that two of our loved and faithful officers found it necessary to resign their offices at the close of the year. Mrs. E. P. Geary, who has ably filled several different offices, has of late years served on the Committee in charge of WOMAN'S WORK. She has also done enthusiastic and successful work in introducing Westminster Guild among our young women. Mrs. E. C. Protzman has for ten years quietly, valiantly, unceasingly and devotedly given her time, early and late, as Secretary of Literature. Both these officers asked for furloughs. Our comfort is that in their hands the work has grown beyond their limits of time and strength. "By their fruits ye shall know them."

NEW secretaries for Westminster Guild are: General Secretary, Mrs. W. A. Roberts, 44 Belmont St., Portland, Ore. Assistant secretaries: For Washington, Mrs. C. S. Lemmon, 611 Ninth Ave., Seattle; for Oregon, Mrs. B. A. Thaxter, 443 Eleventh St., Portland. Our new Secretary of Literature is Miss Abby S. Lamberson, 385 Tenth St., Portland.

ALL the Auxiliaries will be glad to know that Mrs. J. V. Milligan, after an eight months' absence, has returned and will resume her correspondence and be present at our Board meetings with her helpful counsel.

WE, who were at the Annual Meeting, feel that never before in starting upon a new year of missionary effort have we felt more of a spirit of earnest and expectant prayer. Let us pray without ceasing that God will pour out His Spirit upon all the fields of our Church missions and all our workers, both at home and abroad. Let not our faith fail of all that He is able to do, in and through us, and in multiplying the results of our efforts.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for May, 1909

By totals from Presbyterial Societies.

BLAIRSVILLE,	$25.00	LEHIGH,	$34.00	REDSTONE,	$10.00	WELLSBORO,	$5.00
CINCINNATI,	1.80	MAUMEE,	25.00	SHENANGO,	713.25	Miscellaneous,	740.00
ERIE,	387.64	NEWTON,	3.00				
HURON,	2.00	PHILADELPHIA,	540.00	Total for May, 1909,			$2,657.91
LACKAWANNA,	25.00	PHILADELPHIA NORTH,	146.22	Total since April 1, 1909,			4,135.72

(MISS) SARAH W. CATTELL, *Treas.*, 501 Witherspoon Building, Philadelphia.

Receipts of Woman's Presbyterian Board of Missions of the Northwest for May, 1909

CHICAGO,	$6,016.12	IOWA CITY,	$30.00	PEMBINA,	$25.00	RED RIVER,	$13.00
CHIPPEWA,	1,385.73	KALAMAZOO,	59.95	PEORIA,	82.13	ST. PAUL,	189.50
CORNING,	53.00	LANSING,	5.00	PUEBLO,	88.25	Miscellaneous,	246.56
COUNCIL BLUFFS,	5.68	MADISON,	28.00				
DENVER,	313.42	MUNCIE,	50.00	Total,			$8,609.84
EWING,	1.00	MOUSE RIVER,	4.00	Total from April 1st,			11,748.47
GRAND RAPIDS,	11.00	NEBRASKA CITY,	2.50				

MRS. THOS. E. D. BRADLEY, *Treas.*, Room 48, 328 Wabash Ave., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for May, 1909

ALBANY,	$144.50	GENEVA,	$10.00	TROY,	$10.00	MORRIS AND ORANGE,	$533.00
BINGHAMTON	13.32	NASSAU,	40.00	UTICA,	201.50	NEWARK,	267.00
BROOKLYN,	448.00	NEW YORK,	1,428.41	WESTCHESTER,	86.50	Miscellaneous,	383.68
BUFFALO,	82.00	NORTH RIVER,	91.75				
CAYUGA,	76.60	ROCHESTER,	102.45	Total for May,			$4,313.76
CHEMUNG,	120.30	ST. LAWRENCE,	63.00	Total since April 1,			7,052.84
COLUMBIA,	10.00	SYRACUSE,	201.75				

(MISS) HENRIETTA W. HUBBARD, *Treas.*, Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for March, 1909

ABILENE,	$55.50	FT. WORTH,	$109.04	OSBORNE,	$93.50	SEDALIA,	$417.65
AMARILLO,	73.55	HIGHLAND,	228.90	OZARK,	146.71	SOLOMON,	200.50
ARDMORE,	147.40	HOBART,	40.30	PARIS,	101.61	TOPEKA,	907.85
ARKANSAS,	46.84	HOUSTON,	63.24	PECOS VALLEY,	10.00	TULSA,	87.60
AUSTIN,	78.05	IRON MT.,	17.60	RIO GRANDE,	109.34	WACO,	193.17
BROWNWOOD,	47.00	JEFFERSON,	36.77	ST. JOSEPH,	481.51	WHITE RIVER,	7.30
BURROW,	6.25	KANSAS CITY,	857.92	ST. LOUIS,	1,993.88	Miscellaneous,	60.92
CARTHAGE,	412.85	KIRKSVILLE,	227.77	SALT RIVER,	126.24	Bequest of Mrs. L. G.	
CIMARRON,	60.54	LARNED,	303.62	SAN ANTONIO,	58.35	Little,	500.00
DALLAS,	140.20	LITTLE ROCK,	19.40	SANTA FÉ,	16.00		
DENTON,	157.97	MCGEE,	254.99	Total for month,			$11,610.41
EL RENO,	75.00	MUSKOGEE,	68.60	Total for year,			$26,145.11
EMPORIA,	1,307.87	NEOSHO,	963.27				
FT. SMITH,	31.75	OKLAHOMA,	266.09				

MRS. WM. BURG, *Treas.*, 601 Equitable Bldg., St. Louis, Mo.

FOR MAY, 1909.

KANSAS CITY,	$29.12	PECOS VALLEY,	$5.48	Miscellaneous,	$33.08
KIAMICHI,	1.00	ST. LOUIS,	5.00		
KIRKSVILLE,	13.57	SALT RIVER,	5.00	Total for month,	$193.97
MCGEE,	12 50	SEDALIA,	2.00	Total to date,	397.63
OKLAHOMA,	14.35	SOLOMON,	72.87		

MRS. WM. BURG, *Treas.*, 601 Equitable Bldg., St. Louis, Mo.

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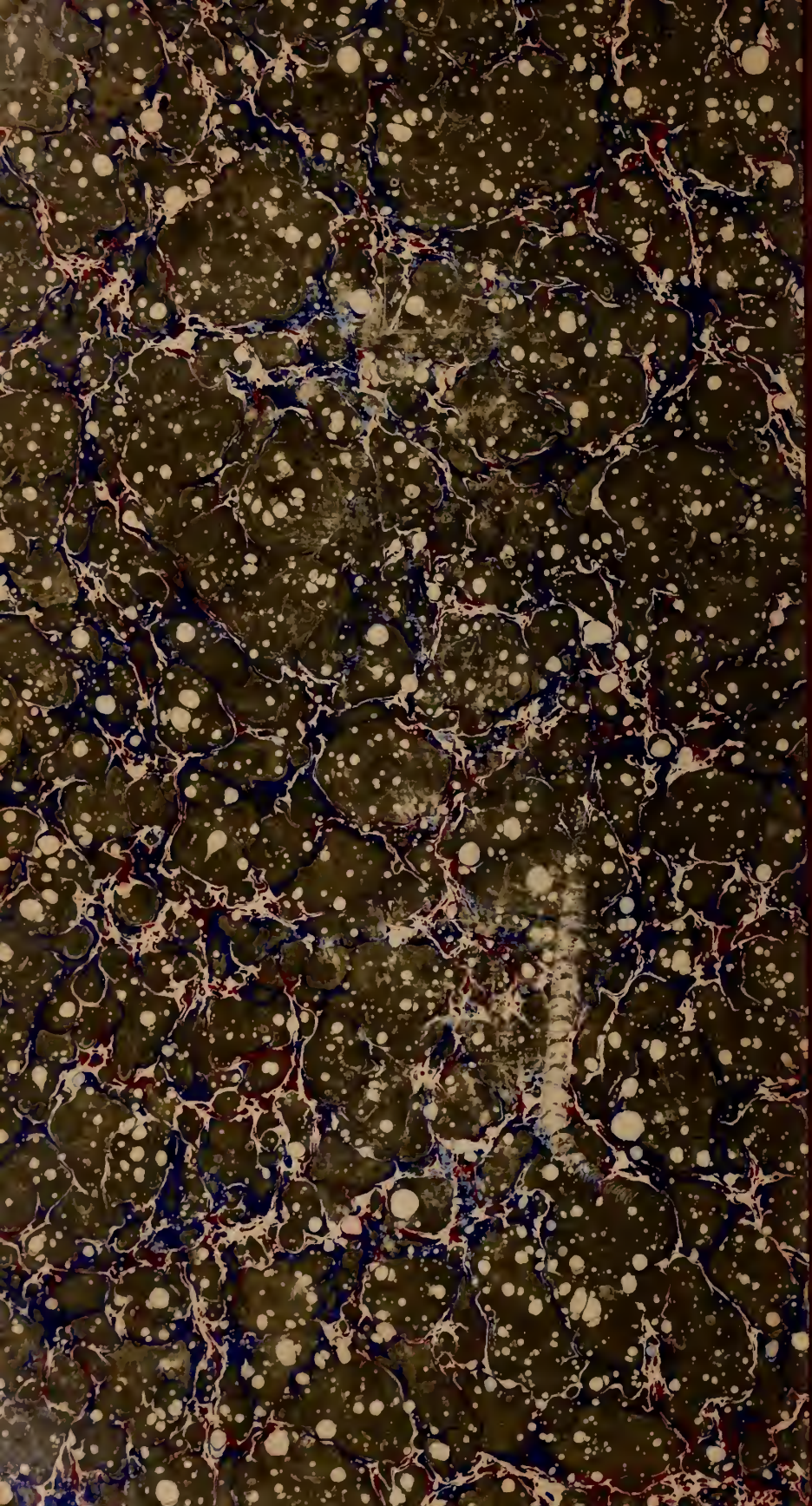
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GAYLORD			PRINTED IN U.S.A.